

father's early instructions. What young minds imbibe is scarce ever to be rooted out, but they are disposed sooner to imitate defects and vices than virtues and good qualities. Alexander, the conqueror of the world, could never correct the faults in his gait and manners which he had learned from his master Leonidas."

Few of the Fathers could wield a more vigorous pen than Jerome when his soul was kindled with his theme. As a sample of his eloquence on such occasions we may conclude this brief sketch with the following extract from his life of Paulus the monk:—

"In concluding this little work, I must ask those who know not their inherited wealth, who clothe their houses with marble, who embroider their estates with one thread of villas, what was ever wanting to this naked old man? You drink from gems,—he satisfied nature from the hollow of his hand. You weave gold in your tunics—he had

not even the clothing of your meanest slave. But, on the other hand, to this poor man paradise is open, while hell shall receive you, though covered with gold. He, though naked, preserved the robe of Christ—you, in your silks, have lost it. Paulus lies covered with mean earth, but shall rise to glory—you, enclosed in laboured tombs of stone, shall burn with your treasures. I pray you spare yourselves; spare, at least, the riches that you love. Why will you clothe even your corpses in gold-wrought vestments? Why does not your ambition cease even amidst mourning and tears? Do not the corpses of the rich know how to rot except in silk? Whosoever thou art that readest this, I entreat thee to remember Jerome, a sinner, who, if the Lord were to give him the choice, would much rather have the tunic of Paulus, with his merits, than the purple of kings, with their empires, and their doom."

MEMOIR OF THE LATE REV. DR. MEDHURST.

HIS early life is soon told.

WALTER HENRY (that was his Christian name) was born in London in 1796, and was educated at St. Paul's Cathedral School. He went to Gloucester at the age of fourteen; was apprenticed as a printer in that city; was converted under the ministry of the late Rev. William Bishop; joined the Congregational church assembling at Southgate Chapel; evinced some zeal and tact in Sabbath-school instruction, tract distribution, and village preaching; had his heart inflamed with a desire to be engaged in Missionary toils; responded to an advertisement for a printer to join the Mission at Malacca; was accepted by the Directors of the London Missionary Society, at the earnest recommendation of the Christian friends in Gloucester; spent

a few months prior to his departure at Hackney College, then under the charge of Dr. Collison; and embarked from England in September, 1816, at the age of twenty.

It is to the subsequent forty years of his life that our attention is chiefly called, during which period our deceased friend gradually rose into notice and eminence as a Christian Missionary, remarkable for energy, devotedness, and efficiency.

The vessel in which Walter Henry Medhurst left his native shores was obliged *en route* to put in at Madras. The Christian intercourse which he enjoyed in the Missionary circle at that station was very beneficial to him; and he never failed to speak with affectionate interest, especially of the late Rev. W. C. Loveless, and Richard

Knill, whose acquaintance he had made during that stay. It was here likewise he formed an alliance by marriage with the lady who is now left to mourn over her loss, after a happy wedlock of full forty years. Mrs. Medhurst was the first person converted in India by the instrumentality of Richard Knill; and the importance of this providential connexion with the subject of our memoir can only be appreciated, by those that are cognizant of her devotion to the interests ever dear to her husband's heart.

Mr. Medhurst reached his destination at Malacca in June, 1817, where his arrival was hailed with delight by the late Dr. Milne, who was at the time quite alone, without any helper in his work, and struggling under a load of cares and labours, far too heavy for an enfeebled constitution.

The special duties immediately undertaken by Medhurst were connected with the mission press at Malacca. The "gift of tongues," however,—of which he had more than an ordinary share of endowment,—naturally enough was directed to the acquisition of the Malay language, spoken among the natives of that peninsula, and especially to the study of the Chinese, which was professedly the mother-tongue of the thousands, who even at that day were emigrating from "the middle kingdom" to the various dependencies in Malaysia. And that tribute which Dr. Milne, so early as 1820, paid to the lingual powers of his junior colleague, not only was well merited at the time, but was fully confirmed during his subsequent history as a Chinese Missionary. The eulogy referred to runs thus:—

"Mr. Medhurst began his Chinese studies with teachableness of spirit, which never fails to secure respect and affection for a young man's character, and to produce a cheerful readiness in others to assist him when they can; and he pursued them with a persevering ardour which excited in the mind of his associate the pleasing expectation of his making good progress

as a Chinese student, and becoming, at no distant period, a useful coadjutor in the mission; an expectation which has by no means been disappointed."*

Having shown remarkable fitness for preaching, he was ordained to the work of the ministry by Dr. Milne and his colleagues, in 1819. Among the private papers of the deceased, there has been found the certificate of his ordination,—the style and simplicity of which document, not to say also the material on which it is recorded, afford a singular contrast to ordination-articles of the same class popular now-a-days. It reads:—

"This is to certify, that the Rev. Walter Henry Medhurst, a member of the Ultra-Ganges Missions, under the patronage of the Missionary Society, usually denominated the London Missionary Society, was ordained to the sacred office of a Minister and Missionary of Jesus Christ, by prayer and laying on of hands, the 27th day of April, one thousand eight hundred and nineteen, by us—

WILLIAM MILNE,
JOHN SLATER,
JAMES MILTON,
J. INCE."

Malacca,
April 27, 1819.

Subsequent to being thus "set apart," Mr. Medhurst pursued his Missionary labours successively at Penang and Batavia,—chiefly at the latter place, where he worked efficiently among Malays, Chinese, Javanese, as well as Dutch and English residents. Among other monuments of his labours at Batavia, there is the Orphan Asylum at Parapattan, which still preserves its vigour and perpetuates its success; many who were once its inmates cherishing with feelings of gratitude and reverence the memory of its founder's name.

In 1836, Mr. Medhurst paid a visit to his native country, where he sojourned for two years. During that time, his travels on deputation were extensive,

* Retrospect of Chinese Missions, p. 195.

his addresses manly and straightforward, and his appeals on behalf of China very effective,—particularly in the work entitled “China, its State and Prospects,” which he prepared previous to quitting England a second time. But there was one special purpose on which Mr. Medhurst’s heart was set, and which he sought during that visit, viz. that there should be a thorough revision of the Chinese translation of the Scriptures. This met with a refusal, which at the time greatly disheartened our friend. His natural elasticity of temper, however, helped him to rise above the disappointment, as well as the testimony of a “good conscience” that he was seeking to do God service. It was perhaps a suggestion rather premature then; but it led to further inquiry; and our honoured Missionary lived long enough to see his “darling scheme” (we can call it nothing else) cordially approved of, taken up with promptness, carried out with vigour, and crowned with success, in what is denominated “The Delegates’ Version of the Scriptures.”

Mr. Medhurst returned to his station in Java in 1838; but, when the five ports were opened to foreign intercourse, under the treaty of Nanking, Dr. Medhurst moved up the whole Mission from Batavia to Shanghai, about 1843. There this standard-bearer of the truth continued at his post, until he was compelled, by a worn-out constitution, to re-embark for England in September last year.

Thus thrown at Shanghai into the Chinese Empire, and having his lot cast among genuine Chinese, Dr. Medhurst gave full play to his remarkable “gift.” But for us to specify within the narrow pages assigned for an obituary in the *EVANGELICAL MAGAZINE*, the abundant labours of this Missionary veteran, even during his service at Shanghai of fourteen years, is utterly impossible.

It is enough for us to say that God having blessed him with a wiry frame, good health, overflowing spirits, aptness for everything, promptitude in action,

facility for improving each “golden spot in time,” and indomitable perseverance, the Father of the Shanghai Mission devoted all to his high vocation as a Missionary of Jesus Christ among the Chinese, and has left behind him a perfect example of what a real Missionary of the times should be,—a thorough student of the language of the people among whom he labours, a ready preacher in it, an invaluable translator, a man-of-all-work and of-work-at-all-times, a considerate, thoughtful fellow-labourer, an earnest, faithful Christian,—“instant in season and out of season,” “diligent in business, fervent in spirit, serving the Lord,” “with goodwill, doing service as to the Lord, and not to men.”

By his untiring industry, he acquired an extensive knowledge of the several languages common in the Indian archipelago, where he first laboured, and chiefly of the Chinese tongue and literature, in which he became *facile princeps*. He acquired an unwonted familiarity and facility in the spoken language of that empire, and became thoroughly *au fait* in the *Mandarin*, *Fuhkien*, and *Shanghai* dialects. Thus he was able to converse and preach, with marvellous ease and readiness, to various classes of natives, that were unreachable except through their own peculiar *patois*; an attainment, indeed, of which very few of the natives themselves can boast. But probably his knowledge of the written language was still more astonishing. By this means he gained most extensive information on the literature, philosophy, and ancient history of China, which, had his life been spared, might have been of value now, to people in the West, whose attention appears at last to be a little awakened towards China and her people.

Possessed of talents such as these, Dr. Medhurst gave himself earnestly to the preaching of the Word and to translatorial labours. In preaching he was pre-eminent, and to this he gave special prominence, so that, no matter what other equally important duties

pressed upon him, he never relaxed in this department. On week-days as on the Sabbath-day, in the country as in the city, in the chapel as in the open thoroughfare, he was alike assiduous in commending the grace of God and proclaiming the blessed gospel. A small church of native converts was built up at Shanghai, under the watchful care of Dr. Medhurst; and the loss they feel now at his removal is great—the announcement of his decease creating a panic. Besides this, his facility of speaking the dialect intelligibly, and his advanced age, obtained for him respect and attention in the surrounding country; so that “his very name forms to the present day a general cognomen for all missionaries”* in towns and villages inland.

His translatorial duties it is impossible to overrate. Of works of this class we have before us an incomplete list; but, upon it there are named no less than 62—8 in the Malay tongue, 34 in Chinese, and 20 from Chinese into English—the latter consisting of aids to the study of the Chinese language in the shape of manuals, vocabulary or dictionaries, and pamphlets or books explanatory of Chinese notions, customs, and history. But under this head the works in which he has rendered the most efficient assistance in establishing the Chinese mission are, the translation of the Holy Scriptures and the English Liturgy into the Chinese language. The special aid afforded by him in completing these works presents a lasting memorial of his ability and scholarship; and through these writings, although he be now dead, he will continue to speak to that people to the latest period of time.

Every one that saw the man could not but remark his energy, activity, and diligence in missionary operations generally. In the superintendence of the press, in itinerating through the

neighbouring towns and villages, in conducting correspondence with the Missionary, Bible, and Tract Societies, and in watching over the native church and the general interests of the Mission (all which involved no inconsiderable amount of physical labour), he was regular and indefatigable, performing those varied duties, not in a perfunctory mode, but throwing his whole soul into them, as matters in which he felt the greatest interest and delight. Unmistakably China was the right sphere of labour for such a one; and as this field became wider and wider, he was ever ready to suggest new plans of usefulness for those immediately associated with him, and at the same time was foremost to lead the way.

Of his bearing towards his fellow-labourers, we quote what Mr. Muirhead, speaking in the name of his brethren on the spot, says:—

“From his many years’ residence and labours as a Christian missionary, it might be supposed that he would look for more than an ordinary amount of deference and respect, in the case of those associated with him, but who were so far below him in age and position. Doubtless he did receive it at their hands; but it was tendered, not so much from their feeling that he was in the circumstances naturally entitled to it, but from the kind, encouraging, considerate manner in which he acted towards them. There was no assumption on his part, but the humblest unpretending fellow-labourer felt himself at ease in his presence. He might appear distant and reserved to a stranger, but the feeling was more in that individual’s own mind, from his previous ideas of the man;—on further acquaintance with him, it was found that he was marked by an unwonted degree of mildness, blandness, and openness, both in manner and disposition. Those who were more immediately connected with him in missionary work, and had constant opportunities of intercourse with him, ever felt that

* Sermon by Rev. W. Muirhead, of Shanghai, preached on occasion of the death of Dr. Medhurst.

in him they had a true and warm-hearted Christian friend. There was no restraint in their feelings towards him, or their communications with him; but, while rendering 'honour to whom honour was due,' they were encouraged by his uniform bearing to regard him with more than usual affection and esteem. Their reminiscences of their venerated and now lamented friend will long remain with them, and will be precious to them as they tread this wilderness-world without him."

Then, adverting to "the Christian tone of his spirit, and the fervour and spirituality of his prayers: he was evidently advanced and advancing in this frame of mind, and the more so, it seemed to us, as he was drawing near the close of his residence in China. The bereavements he was called to sustain, the afflictions that he felt coming upon himself, and the more serious aspect he was led to take of things generally, made it appear as if he felt his end approaching, and imparted a solemnity, an earnestness, and a heavenliness to his devotions that often deeply impressed us. Alike at the domestic altar and at the social meeting, have we witnessed this holy characteristic; and the remembrance of it will be cherished by us, and many besides, with sacred interest and pleasure."

Early in 1856, without solicitation on his part, he received an invitation from the Board of Directors to return to England for a season, as they had reason to apprehend that his health was failing. He accepted that proposal; but, being desirous to complete certain plans that he had already laid out, he deferred his departure till the fall of the year. During the summer months, his strength by no means improved; but at length, along with his family, he embarked from Shanghai on the 10th of September, the very month on which he first left England, in 1816. Upon the Sunday previous to his embarkation, he preached in the "Union Chapel," at Shanghai, to an English audience, composed of Missionaries and

merchants of various Christian denominations, who came to have his last farewell. His address on that occasion, founded as it was on Matt. xxv. 1—10, and dwelling on a due and early preparation for the coming of the bridegroom, was remarkable—remarkable, as it seemed (we were going to say) anticipative of the event over which we now mourn, and remarkable too for the effect; so that one (who was on the spot) observes, "for many were deeply impressed on that occasion with the searching and solemn character of his appeals."

A sea-voyage of four months and a half proved anything but beneficial;—still, through the greater part of such a dreary and wearisome confinement within "wooden walls," he pursued his Chinese studies and translations, until he was actually compelled by his friends to desist. When he espied the shores of England on the horizon, he seemed cheered up, and yearned to set his foot once more on Albion's strand. It was not deemed prudent that he should land anywhere immediately on the coast, and he was content to proceed to the first anchorage in the Thames. On January 18th, the Sunday before landing, the passengers were collected in the cabin, where, with more than accustomed vigour, he conducted Divine service, and addressed them from the words, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" in which discourse he alluded specially to the mercies experienced during the voyage; and also recounted some striking instances that had formerly come under his own observation of "the works of the Lord, and his wonders in the deep." On the same evening he called the members of his family to the side of his couch, and joined with them in singing his favourite hymn—

"Jerusalem, my happy home,
Name ever dear to me!
When shall my labours have an end,
In joy, and peace, and thee?"

Jan 21st 1857

This was a happy index of the bent of our friend's thoughts towards "the things that are above;" and how soon, in his case, were the joys and glories chanted forth in that hymn realized! With the members of his family he disembarked at Southend, on the evening of January 21st; and next day reached London; but his already exhausted frame sank rapidly; and the shadow of death came over him before it was known to those immediately around him that the time of his departure was at hand. From the early part of Saturday, the 24th, he became quite unconscious, and unable to communicate his wishes, thoughts, or feelings; and on the evening of that same day he expired, in a quiet, deep sleep, without a sigh, without a struggle, without a syllable. Thus died Dr. Medhurst, in the 61st year of his age, and the 40th of his missionary career.

When the tidings of his decease reached the Mission House, the Directors, with a noble generosity and promptness worthy of the body they represent, at once determined, in token of their respect and esteem for their valued agent, to take the conduct of the funeral. The cemetery chosen was that at Abney-park; and on the 30th of January a deputation of the London Missionary Society was joined by representatives from the Bible, Tract, and Church Missionary Societies, to commit to the dust the remains of the honoured dead. Service was conducted by the Rev. Dr. Bennet and Dr. Burder, both surviving members of the Board at the time of Dr. Medhurst's early appointment to China. In conjunction with some personal friends of Dr. Medhurst, the Directors of the

Missionary, Bible, and Tract Societies, likewise determined to use their influence in securing a sufficient amount to purchase an annuity adequate for the comfortable support of Mrs. Medhurst, as a tribute of regard for the memory of her departed husband. The response to this appeal (which has been prudently confined within certain limits,) has been promptly and amply given,—his friends of the foreign community in China coming forward with a readiness and liberality significant alike of their concern for the bereaved family and of their esteem for the deceased.

It is a remarkable coincidence, scarcely to be overlooked, that Morrison embarked on the China Mission, January 31, 1807, and Medhurst returned from it to die and be buried, January 30, 1857. Thus was completed the cycle of 50 years in the history of our Protestant Mission in China. But, though Morrison, Milne, Collie, and Medhurst are no more, the work of evangelizing proceeds in China. "They may rest from their labours, but their works do follow them." Their example inspires their successors. Their labours have given an impetus to the work. The seed which they sowed has been cast abroad, and already we are beginning "to find it after many days." Truly they have departed; yet, as truly we shall see that such lives have left behind them foot-prints not only on the sands of time, but on the shores of "the land of Sinim."

The present is but the dawn of glorious days for China, "that hive of nations,"—when the glory of the Lord shall fill it, as the waters cover the channel of the deep.

W. C. M.

BRIEF MEMORIALS OF MR. W. JONES, AND THE FOUNDATION OF THE CONGREGATIONAL CHURCH AT VENTNOR.

MR. FREDERICK JONES was born in London, September 19th, 1804, and was for many years a Medical Practitioner in Ventnor, Isle of Wight. His mind seems in very early life to have been at intervals powerfully influenced by the Holy Spirit, although for years he knew it not, nor answered the voice of Him who so mercifully called him. He had not the privilege of a religious education, but was brought up in the midst of worldly society and dissipated amusements. Amidst these the Spirit of God strove with his youthful heart. He often mentioned the deep impression produced on his infantile mind by reading that text, "The wicked shall be turned into hell, and all the nations that forget God." "Forget God!"—"Forget God!" he would exclaim; nor could he shake off the feeling of awe and solemnity produced by the expression. Again he repeated to himself, "Forget God!" and turning at last to his father, asked if it were not a dreadful thing "to forget God." His father, understanding nothing of real religion, but knowing the excitability of his child's sensitive nature, endeavoured to modify the impression, and calm him, by saying, "Oh yes, certainly it would be; but he hoped they, for their part, should never forget God." Many of his early years were spent in a pleasant village in the Isle of Wight. In this village, at that time, resided a pious Christian man, of the Wesleyan denomination. He was kind and benevolent, and being a carpenter, the child often assisted himself in his workshop; the good young man frequently seizing the opportunity to say a few words about Jesus and his Kingdom in the hearts of his people. He was generally listened to with attention, but sometimes the pride and enmity of the human heart were stirred up against the truth.

A few years after he was removed from this village, and during his apprenticeship mixed much with worldly

society, as also during the early years of his first marriage. His amiable and accomplished young wife knew even less of religion than himself. His professional engagements led him, three and twenty years since, to remove from the locality in which he then resided to Ventnor, at that time a small village consisting of a few houses. A short time afterwards, Dr. Morison was led to visit Ventnor, for the health of one of his children. Mr. Jones, being then the only Medical Practitioner in that part of the island, was called in, and Dr. Morison and he became mutually interested in each other. In the course of conversation during one of his visits, this respected servant of God lamented the absence of all the public means of grace in such a locality, and inquired whether the people could be got together, if he made up his mind to preach on the shore. Mr. Jones told him he thought they might, and being known to all the inhabitants, he exerted himself to get them to attend. On that Sabbath-day, when the esteemed minister took his stand to proclaim the words of eternal life, amid the rolling in of the waves before him, and the rushing of the waterfall at his side, he found a good and an attentive congregation. There, in this novel situation, the praises of God were sung; there solemn prayer was offered; there the love of God to fallen, sinful man, in the gift of his only-begotten Son, was proclaimed; and there the penitent sinner was invited to "Renounce the Works of God, which maketh away the sin of the world." The outpouring of the Holy Spirit was vouchsafed; both Mr. and Mrs. Jones were deeply convinced of sin, of the want of righteousness, and of the certainty of judgment; and from that hour a change was evident in both. But the enemy of God and man could not bear this intrusion into his precincts; and in a day or two the Lord of the Manor met

Biography.

THE LATE REV. DR. MEDHURST.

At their last Anniversary, the Directors of the London Missionary Society announced that, having learnt that the health of the Rev. Dr. Medhurst had begun seriously to fail, they had invited him to revisit England, for the purpose of recruiting his enfeebled strength.

Dr. Medhurst accepted the favour kindly granted by the Board, and the Christian public longed to welcome to his native shores, one who had served the cause of Missions for forty years,—a longer term of actual service than hitherto enjoyed by any Missionary on the Asiatic continent.

At a crisis, imminent as the present in the history of our various relations with the Empire of China,—the arrival of this honoured servant of the Church was looked for with more than usual eagerness. Our Missionary, Bible, and Tract Societies were to have special interviews with him; some private friends were planning a public reception; and auxiliaries in the country had “put down his name for their meetings.” But, before it was generally known that he had embarked for England, Dr. Medhurst had landed;—before the friends of China were aware that he had reached their shores, Dr. Medhurst had crossed “the narrow sea;” and, to most people, the first tidings of our revered brother was in the short summary, that he had landed, had expired, and was buried. The melancholy news took every one by surprise, filling each heart with profound sorrow,—we may add, with painful disappointment,—that this distinguished man had closed his eyes in death.

The life and labours of our devoted friend were brought to a close under circumstances that greatly aggravated the affecting character of the event, and, in some respects, were peculiarly touching. The invitation of the Directors reached Dr. Medhurst early in the beginning of last year. On receiving it, however, he resolved to complete some arrangements and various Chinese translations, on which his heart was set, and, rather against the advice of his personal friends at Shanghai,

to whom his state of health had become a matter of some concern, he delayed his departure till the autumn. He continued at the station long enough to see those works brought to completion. But there is reason to apprehend, that this delay of eight months was not healthful, and that labours of such a character, with some unforeseen causes of anxiety, tended to sap a constitution already reduced, and, at his time of life, accelerated the ravages of the chronic disease which ultimately terminated his life. His cheerful spirits never flagged; and to others on the spot, as well as to himself, there was every reason to hope that he would recover strength by a run home to his native land. A Missionary on the same station wrote of him to a friend, under date Aug. 29th:—“He looks much reduced since you saw him, but the sea-voyage may restore him;” and the last note that friend received from himself, reads, “I have taken my passage in the Anglo-Saxon, and we sail the day after tomorrow (Sept. 10th). What an intolerable drudgery this packing and moving is. To an old man like myself, it is almost overwhelming; but ‘come what come may, time and the hour run through the roughest day.’ We are all well in health, and expect to be in England about the beginning of the year 1857.”

Dr. Medhurst embarked, with his family, at Shanghai, on the 10th of September last. During a voyage of nearly four and a half-months, his health underwent various alternations, but awakened no material anxiety in his own mind, or in that of the family.

Throughout the greater part of the voyage, he daily pursued his Chinese studies and translations, until at length, almost by compulsion, he was induced to desist.

It was as he came within these cold latitudes, that the disease that preyed on him, before and during the voyage, became more aggravated. But, notwithstanding his extreme exhaustion, on the last Sunday before leaving the vessel (which was only five days previous to his death), Dr. Medhurst col-

lected the passengers together, conducted Divine service, and delivered an address on the words, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men;" in which he recounted the mercies of the voyage, and related other instances in which he had been witness of "the works of the Lord, and his wonders in the deep."

As the vessel was coming up the river, our dear friend showed signs of impatience, and unusual anxiety to set his foot on shore; and, at his earnest solicitation, he and his family were landed at Southend, on the evening of Wednesday, January the 22nd. He reached London on the following day, and was conveyed to apartments at Pimlico, provided by his relatives.

From the time of his landing, however, he became so enfeebled, that but faint hopes were entertained of his recovery; for what was most apprehended, was the effect of such extreme and long continued exhaustion at his advanced age. What the best medical advice, and the affectionate solicitude of his family and friends, could devise to arrest the disease and to sustain his weakened frame, was tried, but in vain. He sank rapidly, unable even to communicate his thoughts, wishes, or feelings to any around him. On the morning of Saturday, the 24th, he became unconscious, and continued insensible and speechless until half-past eight o'clock of the evening of the same day, when, without a word, without a moan, without a struggle,—in a quiet deep sleep he expired,—within three days of landing. Thus terminated the days of the Rev. Dr. Medhurst, in the sixty-first year of his age, and the fortieth of his Missionary labours.

The immediate members of his family, who are left to mourn over the loss of so eminent a father, are his widow, three daughters, and one only son,—Her Britannic Majesty's consul at Foochow, China. And without seeking to feed a prurient curiosity by such recitals, it is mournful for us to relate, that one daughter returned with her father, a widow, with an infant charge,—that another daughter met him on his arrival in London, to break the unexpected intelligence, that she too had been left, a few weeks previous, in the same desolate circumstances,—that mother, two daughters, and only son, have all been widowed within two years of each other; and

that, since the decease of their beloved parent, they have had to commit to the cold grave one of his grandchildren.

On the Monday following the death of the Rev. Dr. Medhurst, when the startling intelligence first reached the Board, the Directors of the London Missionary Society at once resolved to take charge of the funeral, in order to testify their high regard for the deceased. Accordingly, due arrangements were made for the interment to take place, on Friday, the 30th of January, at Abney Park Cemetery; the place of the honoured dead of the Non-conformist body. A deputation from the Missionary Society, together with representatives from the Bible, Tract, and Church Missionary Societies, met at the Mission-House, Blomfield-street. From this the mournful *cortège* moved to the cemetery grounds. The service was conducted, in an adjoining chapel, by the Rev. Dr. Bennett, aided by the Rev. Dr. Burder,—both surviving members of the Board at the time of Dr. Medhurst's appointment to China. On that occasion, we recognised a variety of faces at the grave,—laymen of different professions, and ministers of various denominations, with Missionaries from each quarter of the globe, some of whom had been fellow-workers with the departed, and one, the Bishop of Hongkong;—all were there to bear their silent but willing and affectionate tribute of respect to this great and good man, who had consecrated so many years with an unwavering purpose to the important work of spreading the Gospel in China, and who had left a noble example behind him of one who, in the Missionary circle, was pre-eminent for being "diligent in business, fervent in spirit, serving the Lord."

It is impossible, with the space allowed in these pages, to enter into a lengthened or minute narrative of the life and labours of the subject of this notice. We can only mention a few salient points in his history, with passing reflections thereon.

1st. *His conversion is an instance that affords encouragement, both to the minister in the pulpit and to the earnest Christian in the family circle.*—Our friend, Walter Henry Medhurst, was born in London, in 1796, and left the Metropolis for the city of Gloucester, about the age of fourteen. In Gloucester he was known as an interesting youth,

but without the fear of God; fond of the theatre, dancing, etc., and, indeed, the life of the parties he joined.

Shortly after he removed to this city, —an elder brother, William, a midshipman, returned to England on sick leave,—also a very wild irregular fellow. However, it happened one Sunday evening as William was strolling through the heart of London, he stumbled into Weighhouse Chapel, the pulpit of which was, at that time, occupied by the late Rev. John Clayton. Mr. Clayton's sermon was the means of arresting the young man's serious attention. He was pricked to the heart, and he went home that night a new creature. Feeling extremely anxious about the soul of his younger brother Walter, William forthwith opened a correspondence with him, on the necessity of personal religion and religious decision.

To redeem a promise he made at the earnest request of his elder brother, Walter went on a Sunday evening to the Southgate Chapel, Gloucester, to hear the Rev. Mr. Bishop. The minister had begun his sermon, but in its course repeated his text, which was in these words: "A firebrand plucked out of the burning." The youth felt the words as if addressed to him, and, through the Divine spirit, they fell upon him as the power of God unto salvation. This was the time in his Christian history, to which the departed one used to refer as that of his true conversion to God.

What may not a converted elder brother do, as an instrument in converting and guiding the young ideas of juniors in the family! The seed that was cast in Weighhouse Chapel, almost fifty years ago, fell on good soil; was carried by a brother's hand into a brother's heart, and, through that brother, has been sown in China. God grant that it may yet bring forth a hundred fold to his own glory and honour!

2ndly. *Watch the rise and progress of the Missionary spirit in his early religious life.*

Immediately upon his change of mind, he conferred not with flesh and blood, but strove to be useful to those with whom he came in direct contact. His first step was to separate himself from his gay companions; but not until he had invited them to join him in his new course. Then, finding that the public houses in the vicinity of his

residence were open on the Sunday afternoons, this young convert took to distributing tracts in those drinking rooms, till persecution arose, and he was forcibly expelled. Nothing daunted, he next undertook Sabbath-school instruction. Indeed, the first interview the Christian friends at Southgate Chapel had with him was on a Sunday afternoon, when, without ceremony, and without introduction, he walked into their Sunday-school rooms, and, on being asked what his errand was, replied, "Have you anything for me to do here? I want to teach some children." About this time (December, 1813) he joined the congregational church, under the pastoral care of the Rev. William Bishop; after which, partly at the instance of his brother already named, he began to direct his attention to the inhabitants of the benighted villages around Gloucester. Earnest zeal for his Saviour's glory glowed in his bosom, as he gave himself on the Sabbath-days to these village efforts; sometimes in a small chapel, sometimes in an humble cottage; or, if prejudice denied that, on an open village green, addressing the assembled villagers, and urging sinners to repentance, and faith in Christ Jesus. While he was engaged in these home labours, the perusal of letters from Drs. Morrison and Milne kindled in him a desire to go as a Missionary to distant lands, and at last, the dying request of his brother, that he would devote himself to the work in China, fixed his determination.

We see here the germ of the Missionary spirit, first manifesting itself in "charity at home," gradually maturing in tract distributing, Sabbath-school teaching, or village preaching, and ultimately developed in "labours more abundant" in the populous empire of China. And is it not so, more or less, with every *active* Missionary to the heathen abroad? Where is there one, who, before he went forth to Pagan lands, was not first trained and prepared for the arduous enterprise, by labours at home,—along the highways and hedges,—or in the streets and lanes, in various departments of Christian service?

3rdly. *Mark his entrance into the Missionary field.*

His early education was limited,—chiefly received at St. Paul's Cathedral School, London. On going to Gloucester

ter with his parents, he was apprenticed to Mr. Wood, a printer and stationer in that city. But, as his heart began to fire with a desire to seek a place in the Missionary field, an advertisement appeared for a printer to join the Mission at Malacca. This seemed as if Providence had opened the door for him. He applied for the appointment; and, in the spring of 1816, being in his twentieth year, he was recommended by his pastor to the Directors of the London Missionary Society. They accepted the offer of his services, and appointed him to co-operate with Dr. Milne at Malacca. Preparatory to his departure, he was sent, for three months, to Hackney College, and placed under the instruction of its president, the late Rev. Dr. Collison. In September of the same year he sailed for his destination.—That youth, a printer's lad from Gloucester, of but scanty education, and without collegiate instruction, went forth in the simple capacity of Missionary printer; but, by untiring self-application, in course of time he became a proficient in the Latin, Greek, and Hebrew languages; qualified himself for the work of the ministry; and ultimately rose to eminence as the first Chinese scholar of his day, and, without disrespect to others, we may say, the most *laborious* Missionary of this century.

It is a remarkable coincidence, that the three pioneers of the Protestant cause in China, were at first youths of humble estate, unpretending education, and, humanly speaking, little promise; Morrison, a last maker; Milne, a shepherd boy; Medhurst, a printer's lad; but, under the eye of heaven, these were chosen as the early Ambassadors to the "land of Sinim," and "in all things approved themselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in labours, in watchings." In other parts of the Missionary field, instances of the same character have occurred. And now that our Missionary Societies are looking through our colleges, as if without hope, for young men of talent and education to go forth to the heathen,—is there not something in the instances cited, to chide such highflying ambition? Are our Missionary Boards safe, if they look out only for educated talent, or refined genius, in the candidates for Missionary service? Had the last-

maker, or the shepherd boy, or the printer's lad, in these days applied to be sent forth as labourers into the harvest, would not their addresses have been rejected? In this time of lack of men for the Missionary field, a voice speaks from the tomb of such a man as Medhurst: "Wherefore, brethren, look ye out among you men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business."

4thly. A brief outline of his Missionary labours will suffice to show, that no Missionary was ever better furnished for his work, or, under God, accomplished more to justify the most sanguine expectations. The more immediate object of Mr. Medhurst's first duties was to superintend the Missionary press at Malacca; but, showing suitable qualifications for preaching the word, he was ordained by the Rev. Dr. Milne and his colleagues to the work of the ministry, in 1819. During a number of years, he continued to labour, in succession, at the various stations occupied by the Society in the Malayan Archipelago, and more especially at Batavia, where he laboured continuously for twenty-two years. Throughout this period, he made rapid and remarkable attainments in the Malay, Javanese, and Chinese languages, devoting his various attainments in the promotion of the single aim of his life, the glory of God in saving sinners.

In 1836, he paid a visit to England, returning to Batavia in 1838. Upon the five ports of the Chinese empire being opened to foreigners, by the Nanking Treaty of 1842, Dr. Medhurst removed to Shanghai, and, in conjunction with his colleagues, commenced that Mission,—which he never quitted until last September, when, with a broken and enfeebled constitution, he embarked for England.

With exemplary diligence Dr. Medhurst employed his "gift of tongues" during his prolonged residence among the Chinese, till he acquired a perfect mastery of some of the chief dialects in China (the Fuhkien, the Mandarin, and the Shanghai), and was enabled, not only to converse, but to preach the Gospel to natives of different parts of the country, with a fluency and a clearness that very—very few even of the natives of China can boast of. But his acquaintance with the "book language" of China was perhaps more

remarkable than his knowledge of some of their spoken languages. By his acquisitions in the literature department, he could wade with facility through very obscure writings, and offer perspicuous explanations of passages sometimes unintelligible to the literati that visited him.

Independently of various translations of tracts, too numerous to particularize here, the great work of translating the New Testament into the colloquial Mandarin (aided by the Rev. John Stronach, of Amoy), the Liturgy of the Church of England (which he undertook at the request of the Bishop of Victoria), and last, but not least, the revision of the entire Bible of the Old and New Testament Scriptures, which was brought to a completion by our honoured brother in conjunction with the other associated delegates, will form a signal memorial of his success in improving the "five talents" delivered to him by his Lord and Master. Besides, we may observe, that in preaching the Gospel he was as ready and diligent as in translations; in the temple or the market, the chapel or the shop, the town or the country, distributing the message of glad tidings to all alike, proclaiming peace on earth and good will to men; and, till within a few months of leaving Shanghai, preaching once every day, and often three times on the Sabbath. He yearned to see souls converted among the large audiences that frequented his ministry; and during the latter years of his residence he was gratified to see a church growing around him of thirty or forty members, gathered from surrounding pagans, some of them giving themselves to works of faith and labours of love among their countrymen. To the last we find this servant of the Church, with estimable singleness of mind, devoting his generally robust health, his untiring zeal, and marvellous energies to the great work of evangelizing the Chinese; throwing into this service all his natural and acquired endowments, his large experience, his profound knowledge of the language and the institutions of his adopted sphere; so that, while we are now called to mourn over his loss, we have great reason to thank the Head of the Church that he had raised up, and long spared to us, one so eminently qualified to do the work of an evangelist in the empire of China.

5thly. Of his character as a Christian, we can say from personal acquaintance and reminiscence, that he was a true and faithful disciple of Jesus; not sinless, not without fault;—but *pure in doctrine*, deriving all his views of Christian truth from the fountain of evangelism—"the Bible, the Bible only," which he daily consulted; *full of faith*, through life humbly relying on the blood of the Lamb for pardon and salvation, and leaning on the arm of the Almighty Spirit to give success to his labours in seeking to save the lost; *earnest*, fervent, ardent, glowing with love to God and zeal for him; *cheerful*, not dull, gloomy, or unlively, but himself happy, and making others "joyful in the Lord;" *honest*, without guile, without hypocrisy, open, candid, straightforward, and transparent; *given to prayer*, endowed with a gift for prayer, and always ready for it; *active*, never inert, never slumbering, but "instant in season and out of season" about his Master's business; *firm and consistent*, steadfast in his profession, and for nearly half a century one of "the faithful in Christ Jesus;" and to the end *animated by the hope of the glory of God*, anticipating, as his favourite hymn says (the last hymn, too, in singing which he called together his family to join with him a day or two before landing), "Jerusalem, Jerusalem, my happy home."

His Christian hopes are already realized, sooner realized than he himself expected,—sooner than we wished, but so soon as the Lord of heaven saw he was "meet for the inheritance of the saints in light." Thither hath our friend and brother gone, not to spend an eternity in idleness or inactivity. He hath gone to a sphere of light and glory, in which the gigantic talents that had been developed in his labours for an empire of darkness, are already consecrated "to serve God and the Lamb day and night without ceasing."

6thly. We cannot overlook the singular coincidence, that the Rev. Dr. Morrison first embarked for China on the 31st of January, 1807, and that the funeral of our esteemed friend Dr. Medhurst took place on the 30th of January, 1857.

Thus endeth the fiftieth year of our Protestant Mission to China, with an event unexpected and mournful—a loss that can only be fully appreciated by his colleagues in the field, to whom his

various labours have become familiar—a loss that we in this country deeply feel at a juncture in the history of China like the present. Still, the work of evangelizing China is to proceed, it will go on, it must advance; and, among other lessons impressed on the friends of the Chinese mission, this is prominent, that it is not in man to direct its steps, and its crowning successes rest not with human talent or influence, but with him alone who hath all power in heaven and on earth. To our missionary brethren in China generally,—in Shanghai especially,—the tidings that their senior in the mission has been summoned away will be peculiarly afflictive; and if, to their stricken hearts, any expression of sympathy or condolence can even afford a mite of comfort, we do assure them, with all our heart, they have the fraternal sympathy of the Churches of Christ in Great Britain.

In connection with the decease of this veteran missionary, another incident has been brought to our knowledge, fraught, we believe, with lessons

of no mean importance to the Christian church of the present day. In their preliminary arrangements for their next anniversary (in May of the present year), the Board of the London Missionary Society had selected the Rev. Dr. Harris and the Rev. Dr. Medhurst to preach the missionary sermons,—the one in Surrey Chapel,—the other at the Tabernacle; and that day was anticipated with satisfaction when the one should awaken our Congregational churches by his pious, silvery eloquence, and the other by his stern, stirring facts.

But—both are already gathered to their fathers. Both are now slumbering in the vaults of the silent dead at Abney Park. To each the command had come forth, “Go thy way, for the words are closed up and sealed.” “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

W. C. M.

Domestic Affairs.

PARENTAL UNFAITHFULNESS.

BY DR. CHALMERS.

How strange it is that the same parent who is so intent on the preferment of his children in the world, should be so utterly listless of their prospects, nor put forth one endeavour to obtain for them preferment in heaven—that he who would mourn over it as the sorest of his family trials, should one of them be bereft of any of the corporeal senses, and yet should take it so easily although none of them have a right sense of God or a right principle of godliness—that he, who would be so sorely astounded did any of his little ones perish in a conflagration or a storm, should be so unmoved by all the fearful things that are reported of the region on the other side of death, where the fury of an incensed Lawgiver is poured upon all who have not fled to Christ as their refuge from the tempest, and they are made to lie down in the devouring fire, and to dwell with everlasting burnings—that to avert from the objects of our

tenderness the calamities, or to obtain for them the good things of this present life, there shall be so much of care and of busy expedient, while not one practical measure is taken either to avert from them that calamity which is the most dreadful, or to secure for them that felicity which is the most glorious. Why there is indeed such obvious demonstration in all this of time being regarded as our all, and eternity being counted by us as nothing—so light an esteem in it of that God, an inheritance in whom we treat as of far more value for those who are dear to us than that they should be made richly to inherit the gifts of his providence—such a preference for ourselves, and for the fleeting generations that come after us, of the shortlived creature to the Creator who endureth for ever, as most strikingly to mark, even by the very loves and amiable sensibilities of our hearts, how profoundly

our pleasure; now, they are our friends; and it is no disgrace among us for a man to love his wife and show kindness to her, and bear the burdens himself which were aforetime laid upon the poor squaw."

In brief words, after this, and at painful intervals of weakness and fainting, Tekoma bade farewell to his friends individually. Where was their boasted native stoicism now? Gone; swallowed up in natural sorrow. Tears ran down faces unused to weep, even in the extremity of bodily pain. They wept freely now, as to some the dying chief whispered—for his voice had now sunk to a whisper—exhortations to live in peace, and to love one another, even as Christ had loved them; and not to separate from their fellow Christians, because it was the natural warmth of Christian love that kept the flame of love to Christ burning brightly in their souls. Others he exhorted to seek the Lord while he was to be found, and to abandon the evil practices which still clung to them, and to put no trust in the vain and false Manitous, but in the living Saviour. He exhorted them all to obedience to the laws, which, with the assistance and by the advice of Tuweeksung, their friend and teacher, had been framed for the government of the town;* and to follow peace, as much as was possible, with all men, especially with their heathen brethren around.

Then he laid his hand affectionately on Semoquin, intimating rather than expressing his desire that their choice of a future chief might fall upon him; and last of all in this solemn scene, and while the cold dews of death stood on his brow, and the film of death glazed his eyes, the lips of Tekoma moved as though in fervent though inaudible prayer, while he gently sank back into the arms of Mark Thoresby.

The scene was over; the shades of evening had fallen; the inanimate body of the old chief had been tenderly conveyed to its former habitation, and the spirit had returned to God who gave it.

THE LATE DR. MEDHURST,

MISSIONARY TO CHINA.

The first epoch of Walter Henry Medhurst's life is easily and briefly told. He was born in 1796, "within the sound of Bow bells;" he

spent his teens at St. Paul's cathedral grammar school, and then removed to the city of Gloucester, where he was apprenticed to a printer, of the name of Wood. The sprightly character of the youth had already begun to be developed. His face was open, frank, lively, unclouded; his manners were brisk, quick, winning; his speech ready, off-hand, straightforward, sometimes blunt, and often racy with humour: what he did, he did from the heart, promptly and without delay; and what he enjoyed, he enjoyed to the very core and thoroughly. This was all right and legitimate. It was perfectly natural to him. It was the man himself—just what the same man afterwards was in Java and China—precisely what he was at twenty, and in his declining days. His original vivacity never forsook him, as all that knew him can testify.

But, before he was fourteen years of age, his native liveliness gave way to an insidious influence. It ran in "the broad road to destruction," assuming a type objectionable and hurtful; for he became a frequenter of theatres, and other places of questionable amusement. There he was plunging fast into the whirl of giddy dissipation. But, through a kind providence, he was stayed, in a manner not striking or wonderful, but so decided that a visible change came over the complexion of his life.

He had an elder brother, named William, who was a sailor. By a fall from the topmast, he broke his leg, and was sent home to London. At first, one would say that this accident was unfortunate, but the ultimate results of this disaster made "the lame man leap as a hart," and say, "it is good for me that I have been afflicted." He had hitherto lived "without the fear of God before his eyes;" but, one sabbath evening, as he hobbled along the centre of London, he sighted the old Weigh-House Chapel, at that time occupied by the congregation under the pastoral care of the late Rev. John Clayton. Partly weary, partly curious, he walked in to take a seat. The straggler's attention was caught. A message from God that evening fell upon the youth's ear, "quick, powerful, and sharper than a two-edged sword," and was the effective means of softening his heart. Immediately on his conversion, William felt intense anxiety about the spiritual state of his brother Walter, and wrote to him from London, affectionately urging him to attend to the concerns of religion. William also exacted from his younger brother a promise that he

* "At an assembly of Sachems and other principal Indians, they agreed to repress, by heavy fines, all intemperance, conjuring, falsehood, theft, profanation of the Lord's day, impurity, gambling, and quarrelling. They determined to punish adultery and murder with death; they resolved to abandon their old practices of howling for the dead, and of adorning their hair and greasing their bodies; they expressed their desire and resolution

to seek after God, to understand and escape the temptations of Satan, to improve their time, to live peaceably with one another, to labour after humility, to pay their debts, and to establish prayer in their habitations."

Life of the Rev. John Eliot.

would go to the Independent chapel, in Southgate-street, Gloucester, and hear the Rev. William Bishop preach. To redeem that promise, Walter went. Seeing the chapel door open, he slunk in, and took a pew nearest the door, not daring to hold up his head. He felt he was a stranger in a strange place, and experienced no little awkwardness. Mr. Bishop had already commenced his sermon; but, repeating his text shortly after the wandering youth had entered—"a firebrand plucked out of the burning," (Amos iv. 11)—the words came with divine power on the heart of this hearer. He thought that he himself was addressed personally, and he left the chapel convinced that Mr. B. must have known all about his former life and his giddy irreligion. The impressions thus made, deepened, till he became "a new creature in Christ Jesus."

At this era of his history, Walter, with the life, warmth, and promptitude so characteristic of him, betook himself to various plans of working in his Saviour's service. During the week-days he kept to the printer's desk; but on Sunday, he was up with the lark, teaching the young in sabbath schools, giving away tracts in the highways and lanes, or in villages around, and addressing the people on the way of salvation. In spite of occasional opposition, his zeal in the service of God increased, and his heart burned within him to be employed in some pagan sphere as an evangelist.

An opening at last appeared. The services of a missionary printer were much needed at Malacca, a station occupied by Dr. Milne in the Malayan Archipelago. Hearing of this, Mr. Medhurst applied to the London Missionary Society, tendering his services as a printer. His application being supported by his pastor at Gloucester, and the church of which he was a member, he was accepted. Having turned his twentieth year, Mr. Medhurst embarked from his native shores, in September, 1816; but, through the detention of the vessel at Madras, he did not reach Malacca for nearly a twelvemonth afterwards. His arrival was hailed with delight by Dr. Milne, who at once transferred to his new colleague the sole care of the printing department.

From the period of his arrival at his destination, Mr. M. continued till 1843 to labour in succession at the various stations occupied by the London Missionary Society in the Indian Archipelago, especially at Batavia. He devoted this entire period of twenty-seven years to every conceivable scheme of missionary effort in the straits of Malacca—to the study of various languages, to translations, school-instruction, printing, itinerating and preaching, being "instant in season and out of season."

He paid a short visit to England in 1837 and 1838, where he was laboriously engaged in making his appeals to the Christian churches on behalf of China, and likewise prepared his interesting work, entitled, "China, its State and Prospects."

On the five Chinese ports being opened to foreigners by the Nanking treaty of 1842, Mr. Medhurst was removed from Batavia to Shanghai. In conjunction with his colleagues, he opened that mission, where he laboured with exemplary patience and zeal till he re-embarked for England in September, 1856—just forty years after he had first quitted his native shores as an ambassador to the Gentiles. As neither time nor space will admit a lengthened detail of his useful labours, a few brief notices of the prominent scenes of the last fourteen years of his life must suffice.

Adventure was an element in the character of our deceased friend, but it was accompanied with discreet and cautious prudence. While in his occasional flights of enterprise the appetite for the curious and romantic was satisfied, his chief object in undertaking them was the prosecution of his missionary work, or, as he in one case observed, "to discover facilities for tract distribution and free intercourse among the natives of the interior." Of this nature was his voyage along the coast of China as far as the Shantung promontory. This was taken in 1835, during the months of September and October, several years previous to the opening of the ports of China. A small foreign brig was placed at his service by some Christian merchants at Canton, manned by English seamen, and commanded by an English captain. He was accompanied by an American missionary, Mr. Stevens. Dr. Medhurst was greatly delighted with this trip, and was sanguine as to the results likely to follow from it. At the end of that voyage, he drew up the following summary of it:—"I have gone through various parts of four provinces and many villages, giving away about 18,000 volumes, of which 6000 were portions of Scripture, amongst a cheerful and willing people, without meeting with the least aggression or injury; having been always received by the people with a cheerful smile, and most generally by the officers with politeness and respect. I pray that the Divine blessing may descend on the seed sown, and make it bring forth an abundant harvest."

But, shortly after opening the Shanghai mission, he undertook another journey, still more novel and hazardous, into the interior of the country—extending to a distance of 600 or 700 miles from the coast. His companion or guide in this undertaking was a converted

Chinese. Under his pilotage, Dr. M. quitted Shanghai on the 27th of March, 1845, leaving his wife and family at that mission station; and, having taken a glance at the interior of China, or rather at the silk and green tea districts, he returned in safety to the circle of his friends on the 14th of May, after an absence of more than six weeks.

During this rapid run through some of the middle provinces of the empire, Dr. Medhurst learned a great deal of the real condition of the country and the people, but was greatly embarrassed in any attempt to distribute tracts or preach the gospel, by the natural fear that the detection of a foreigner in disguise might involve his confidante and guide in serious consequences. One conclusion to which he was then led was, that a Christian missionary could not carry out the purposes of his mission effectively under the assumed garb and guise of a Chinaman. Throughout these six weeks of interior travels, he had been disguised as such. He "put on" the dress and manners of a native. Being *au fait* at the language, there was little in this to lead to discovery. But there were three things which he felt very awkward about, and which he considered likely to place his incognito in jeopardy: first, his light-coloured eyes; secondly, his want of a queue; and thirdly, eating with chopsticks.

On the first occasion of difficulty, Dr. M. himself subsequently remarked: "Should the eyes of the traveller be of a light colour, it would be better to conceal them by spectacles, plain or coloured; both of which may be obtained, made of rock crystal, affording sufficient protection to the eye from the glare, and, as they are very large, screening it, when passing through large cities, from the curious gaze of spectators. The best kind to be worn are glasses made of (what is called) the tea stone, about two inches in diameter, with black varnished rims and made to fit with strings behind the ears. When travelling through mountainous districts or secluded villages, spectacles made of plain crystal would answer the purpose, as the country people are not so much accustomed to see persons walking about with coloured glasses, as are those who live in towns. The foreign traveller had better be particular in this matter, as the eyes are the first things that attract notice, and may be the most likely to lead to the discovery of his origin."

A second desideratum, which Dr. Medhurst found essential in his preliminary arrangements, was to assimilate his *coiffure* to that of a Chinaman, that he might pass unobserved through the interior. For this purpose, he underwent the shaving of the head, all but the crown, and the appending of a long plait (which

we call "a tail") to the hair of the crown. That an artificial queue like this should sometimes drop off was to be expected; and that, in the case of a foreigner in disguise, its falling off should awaken some anxiety, was not to be wondered at. In his journal of their tour, Dr. Medhurst mentions the following incident: "After sitting at table sometimes, engaged in discussion (with a party of natives), I rose and retired to the bedroom; but, in a few minutes afterwards, I observed my guide coming in with my queue in his hand. It had dropped off whilst I was sitting in the chair, and had been left behind. My guide was greatly agitated as he brought in the detached queue, and I could not help sympathizing with him. He said that he had just escaped a fearful danger; for, had the queue become loose or fallen off during our previous march, or at any one of the numerous inns and tea-shops at which we put up, we could not have prevented our secret being discovered. He proceeded as speedily as possible to remedy the damage. This he did by unwinding the locks of hair in the queue and tying them separately with thread on to the locks of my own hair behind the crown. His fear lest another accident of the kind should happen, made him tie the knot so much faster as greatly to inconvenience me. This, however, was cheerfully borne, and greater care of course was taken in future, lest a like mishap should occur in a more public place, where the evil might be irreparable."

There was a third dilemma in which our missionary traveller found himself, as he got amongst the genuine natives of the interior of the empire. It was occasioned by his clumsy and awkward use of the "chopsticks." Heretofore, he had always used the English knife, fork, or spoon; but to do in China as the Chinese do, he must put these utensils aside for the "nimble lads," as they designate the pair of common sticks employed in eating their food. Dr. M. jotted down his account of a visit he paid to an intimate friend of his guide, at a large town in the green-tea district. "My fellow traveller being well acquainted with the manager of one of the tea establishments, we stopped at his house for the night. On alighting from our sedan chairs, we were greeted with a kindly welcome by the host, who entertained us in a hospitable manner, and treated us with every mode of kindness and respect. We were first regaled with basins of hot vermicelli soup; and, as the evening set in, a large feast was prepared for us in the central hall. The lights upon the table, however, were very dim, and as I wore a pair of dark-coloured spectacles, to prevent any remarks being made upon my eyes, I was



PORTRAIT OF DR. MEDHURST.

unable distinctly to see what was in the dishes before me. With a great deal of difficulty I was enabled to take up with the chopsticks a few pieces of meat from the dishes in the middle of the table, which I not unfrequently let fall before they reached my plate or could be conveyed to my mouth. Our kind host saw the dilemma I was in, and persisted in assisting me to secure the most dainty bits and lodge them in my plate. He must have seen, however, that I behaved myself most awkwardly, and acted as no Chinaman would have done under the circumstances. Indeed, nothing but his native politeness could have led him to overlook the slips, or prevented him from attributing them to the right causes, namely, a want of

familiarity with the instrument employed. His son, a young man between twenty and thirty, certainly suspected something unusual in the strange guest, for I could perceive him watching my motions and eyeing me from top to toe. I was glad, therefore, when the feast was ended, and we removed from the ill-lighted table to a still more gloomy part of the room."

After sundry encounters and novel adventures, our traveller at the expiration of six or seven weeks returned, gratified with his rustication in the heart of China, and resumed with his wonted energy the ordinary duties of his station at Shanghai. In a future paper we shall see the result of his exertions.

Medhurst

security and civilization, and domestic comfort, which might have been sought for in vain in that or any neighbouring spot, a few years before; while the spacious edifice for Christian worship, now thronged with devout listeners to the Word of Life—the *great word*—and the quiet which reigns in the town, where scarcely an inhabitant can be seen, would tell of at least an outward observance of the sabbath, such as in Christian communities of larger opportunities and longer standing, would scarcely be found.

Enter the habitations—you may, for they are unsecured by locks or bolts—and you will find them deserted by all but here and there the sick or infirm, and their needful attendants. The mystery, if there be one, is explained; for listen, from yonder Christian assembly, the song of praise rises and fills the air with music to which angels do not disdain to listen, from the united voices of “young men and maidens, old men and children,” whose only songs would once have been the war-whoop, the yell of triumph or defeat, and the boasted and boasting death-song.

THE LATE DR. MEDHURST,

MISSIONARY TO CHINA.

PART II.

FROM the very opening of the mission, Dr. Medhurst had been in the habit of preaching to large numbers of Chinese, first in his own house, and latterly in chapels built in the city for that purpose. One of them was erected partly by the subscriptions of native residents and merchants, who, although they were themselves bigotted idolaters, so far resigned their religious prejudices, that they might give some real and tangible evidence of good-will to the foreigners, who had come to them from a far country with the view of teaching them the way of salvation. The success of the missionary was daily apparent; at least, his power in gathering large audiences that had never heard a syllable of Jesus and his truth. Sometimes, in that chapel, as many as five hundred natives have been assembled. During the whole of the services, they preserved the greatest decorum and stillness, and, at the conclusion, the people invariably dispersed in order and quiet to their respective homes or avocations.

Dr. Medhurst was also in the habit of preaching in the various towns within the limit of one day's journey from his station at Shanghai. At these places he often gave notice of his approaching visit a short time previously, by means of small hand-bills stuck upon the walls, and on reaching the spot he used to find the people assembled in hundreds to hear him.

They met generally in a square or open place, where the passengers could not be incommoded, and at the close of these public harangues quietly retired, or made a way for Laou-mih (as they designated their foreign teacher) to pass out. On these interesting occasions for scattering “the good seed,” the “sower” met with encouragement from the people everywhere. Indeed, the only trouble experienced was from the too great anxiety of the natives to crowd round the preacher, and to obtain from him a tract. At present, this difficulty is what every missionary in China has to encounter; so that, in the distribution of books, he is compelled to give them carefully and cautiously to those who seem able to read. Any attempt at distributing them in the face of a crowd generally ends in the tracts being pulled in pieces, through the eagerness of the people to secure copies.

But there was one missionary tour of the above description, from which Dr. Medhurst returned after a narrow escape from death. The danger in question was incurred in the month of March, 1848, at a town thirty miles from Shanghai, called Tsingpoo, from which every year a large fleet of “grain junks” proceeds along the imperial canal to the metropolis, Peking, bearing the taxed produce of each province. A good opportunity was thus afforded for distributing tracts among the mariners of China, and, through them, for circulating God's Word in the northern parts of the empire. Tsingpoo had been visited for this purpose in 1847 with great success. On the return of Dr. Medhurst in 1848 to this door of entrance, he found that many of these inland sailors were out of employ, and that most of them had their claims on the Chinese government unadjusted. There was, in consequence, dissatisfaction prevailing among them. They had grown reckless; and, in this condition of indolence and impatience, they seemed ready for any disturbance, and especially to annoy or insult foreigners, if not to rob them.

Dr. Medhurst reached Tsingpoo early on the morning of March the 8th, with two of his colleagues; and, as his custom was, proceeded to distribute tracts from house to house. From the turbulent temper existing among the junkmen, no public preaching was attempted. While engaged in tract distribution, however, a number of Shantung navigators came behind the missionaries, pushing and striving to get a larger number of tracts than would properly fall to their share, throwing stones also, shouting, and yelling. Dr. Medhurst turned about, and facing the mob, asked what they meant by making such a disturbance; he desired, too, to know who the ringleaders were, that they and he might both appear before the

native magistrate. Upon this, the mob became still, and moving to each side of the street, left a free passage for the missionaries, who proceeded quietly in their work till it was time to return to their boats. They had not got above half a mile, however, from the gates of Tsingpoo, when they observed a crowd of people rushing after them with the most infuriated looks and gestures, and armed with poles, bars, swords, and chains. Dr. Medhurst, with his companions, began to talk calmly with the men, but to no purpose; he was attacked most furiously by the rabble. At last, unable to make head against such numbers of armed men, he and some missionaries that accompanied him ran for their lives. The race continued for more than a mile; but they were overtaken. The pursuers came on in increasing numbers and with redoubled fury, cutting off all chance of retreat. Another attempt at parley was made, but in vain; for they approached nearer and nearer, with long poles, heavy hoes, ponderous rakes, and other rough weapons. While warding off the blows aimed at him, Dr. Medhurst was struck from behind on the crown of the head; and being stunned, he fell on the ground. The cowardly assailants, seeing their victim prostrate, rushed upon him, struck him with their clubs while lying on his face, and wounded him severely on the knee with a blunt sword. As plunder was their main object, they proceeded to rob him of his watch, spectacles, cane, cap, etc. The other missionaries shared a similar fate: but Dr. Medhurst felt the attack the more severely at his time of life; and it was only through the watchful providence of God that the blows did not cause immediate death.

After the work of pillage was over, the ruffians forced their captives back to the city, dealing out fresh blows when any reluctance was shown, or any appeal for rescue was made. But by the time the escort reached the city gates, the grain junkmen had, one by one, slunk away. The townspeople disowned the savagery which had been perpetrated on their foreign visitors, and showed the utmost sympathy. The local magistrate conducted the sufferers into his audience-room, and having given them refreshment, put down the particulars of the outrage. He further promised to punish the aggressors, and to use every means for restoring the stolen articles. Having provided sedans to convey the disabled missionaries back to their own boats, he despatched two military and two civil officers to escort and protect them from further harm. They at last reached their station at Shanghai in safety, but smarting (especially Dr. Medhurst) under the wounds and miseries inflicted. This, we believe, was

the only instance in which, on the shores of China, our venerable friend met with such rough handling, from people who hitherto and hereafter invariably respected and honoured the very name of Medhurst.

As a missionary, Dr. Medhurst united the unwearied application of a student with the active duties of an evangelist. His attainments in oriental languages and literature were extensive; but his knowledge of the Chinese tongue was, both for its accuracy and extent, unrivalled. In addition to several philological works, designed to facilitate the acquisition of Chinese, Dr. M. was the author of numerous treatises and tracts, explanatory of the divine principles of Christianity—works which have had an extensive circulation in the interior of the empire. But the revision and translation of the entire Bible, in which (while he was greatly aided by his surviving coadjutors, Messrs. Stronach and Milne) he was the most efficient labourer, will be his memorial through future ages among the myriads of the Chinese, who, by the grace and power of the Holy Spirit resting upon it, may be turned from dumb idols to serve the living God. Dr. Medhurst was the translator of the New Testament version, of which a few years since the Christian churches of Great Britain voted *one million copies* to be given to the Chinese people.

This great and useful man, having been in the missionary field full forty years, left the adopted land of his toil and labour on the 10th of September, 1856. He quitted it, thankful that God had spared his life to see that the country was opened to Christian enterprise; that the interest of the churches had been directed to the claims of China; that there were already in the field one hundred missionaries from various nations and Christian denominations, while every form of effort was in active operation. He rejoiced especially that three great objects of his life had been realised—the preparation of a Chinese dictionary to help English students, the foundation of a Christian church over which he was pastor at Shanghai for several years, and the revision of the whole Bible in the Chinese tongue. But, though he left China at the advanced age of sixty, and with a broken constitution, he still hoped to return to it and spend the remnant of his days there. However, it was otherwise arranged by an allwise Providence. A chronic disease, which had hung about him several months previous to his leaving Shanghai, continued to undermine his strength, so that when he landed in England on the 21st of January of the current year, he was a wreck, so shattered that he was not even recognised by those who had been most intimate with him abroad. He died

within three days of his landing. During a part of this brief space allotted him in his native land, he, from prudential motives, was kept very quiet, so that he spoke little to any person about him, and towards the close he was quite insensible and speechless. He expired at half-past eight o'clock on the evening of Saturday the 24th of January, without a struggle. Thus ended the life of a Hercules in missionary labours and success. The London Missionary Society provided for the burial of their veteran agent; and deputations from that body, as well as from the Bible, Tract, and Church Missionary Societies, followed his remains to Abney Park Cemetery. There his "mortal" was committed to the dust. But his "immortal" had already entered into the full enjoyment of the new Jerusalem. Thither may we and our readers follow the departed one.

Upon receiving intelligence of his death, the Bible Society passed the following resolution:—

"The committee cannot receive the intelligence of the death of the Rev. Dr. Medhurst without recording their deep feelings of regret on the mournful occasion. The period during which Dr. Medhurst has laboured for the spiritual welfare of China, spreading over forty years; and the zeal, intelligence, and devoted piety by which his efforts have ever been distinguished, render his removal a loss of no ordinary magnitude to the cause of Christian missions. But this committee feel it incumbent to make special reference to the invaluable services rendered by Dr. Medhurst in translating the Scriptures into the Chinese language. With powers of mind singularly adapted for the acquisition of that most difficult language, combined with untiring patience and indomitable perseverance, it is believed that he has left no equal in accurate and extensive acquaintance with the language and literature of China. The knowledge thus possessed was devoted with undeviating fidelity and constancy to the work of furnishing the Chinese with an intelligible, lucid, and faithful translation of the Holy Scriptures. Availing himself, as far as practicable, of the labours of his predecessors in the same department, he was mainly instrumental in preparing a version of the Scriptures, possessing, in the opinion of competent judges, far higher merit as to general correctness and adaptation than any translation previously completed. And the Committee cannot help regarding it as a matter of devout thankfulness that his life was spared to witness the conclusion and printing of that translation of the entire Bible known by the designation of the 'Delegates' Version.' The committee have long had the

advantage of correspondence with Dr. Medhurst, and were anticipating the gratification of personal conference with him on various subjects connected with the dissemination of the Scriptures in the country to whose religious well-being he had devoted his life, when the tidings of his death reached them; and while they cannot avoid the conviction that the removal of Dr. Medhurst is an event deeply to be deplored, they desire to bow in submission to this mysterious dispensation of Providence, and would earnestly pray that God may raise up and richly endow with all needful qualifications, many who shall consecrate their lives to the same noble service as that in which Dr. Medhurst felt it his privilege to spend and be spent."

The following letter from the Bishop of Victoria (Hong Kong), addressed to the Foreign Secretary of the London Missionary Society, will be read with interest, as the testimony of one well acquainted with the character and services of the deceased missionary:—

"London, 2nd March, 1857.

"It is scarcely necessary that I should remind you (who know it so well) that our lamented friend might, if he had chosen, have left his widow in circumstances of affluence. He declined the offer of the British government to fill a situation with nearly 1000*l.* a-year as interpreter, and preferred labouring as a missionary on the limited stipend furnished by your society.

"His Christian zeal, activity, and disinterestedness, were as apparent as his ability and learning as a Chinese scholar. Instead of living in luxury and leaving wealth to his family, he preferred, in the singleness of his heart, the more honourable calling of a preacher of the gospel, and to remain in connexion with the missionary work. For forty years he laboured most industriously and faithfully. His various works in Chinese, Malay, and other tongues, form almost a literature in themselves. Besides many Christian tracts, and helps to assist learners of Chinese and Japanese, he principally performed the distinguished work of translating the last version of the whole Bible into Chinese; and it is with special thankfulness that I add, that he translated our English Liturgy into Chinese among the latest labours of his life.

"I long and intimately enjoyed his friendship, and I revere his memory; and pray God abundantly to bless the beloved ones who survive him.

"I remain, dear Sir,

"Yours very sincerely,

"(Signed) G. VICTORIA."



"BLESSED ARE THE PEACEMAKERS."

MEMOIR
OF THE LATE
REV. DR. MEDHURST.

(Reprinted from the Evangelical Magazine.)

MEMOIR OF THE LATE REV. DR. MEDHURST.

HIS early life is soon told.

WALTER HENRY (that was his Christian name) was born in London in 1796, and was educated at St. Paul's Cathedral School. He went to Gloucester at the age of fourteen; was apprenticed as a printer in that city; was converted under the ministry of the late Rev. William Bishop; joined the Congregational church assembling at Southgate Chapel; evinced some zeal and tact in Sabbath-school instruction, tract distribution, and village preaching; had his heart inflamed with a desire to be engaged in Missionary toils; responded to an advertisement for a printer to join the Mission at Malacca; was accepted by the Directors of the London Missionary Society, at the earnest recommendation of the Christian friends in Gloucester; spent a few months prior to his departure at Hackney College, then under the charge of Dr. Collison; and embarked from England in September, 1816, at the age of twenty.

It is to the subsequent forty years of his life that our attention is chiefly called, during which period our deceased friend gradually rose into notice and eminence as a Christian Missionary, remarkable for energy, devotedness, and efficiency.

The vessel in which Walter Henry Medhurst left his native shores was obliged *en route* to put in at Madras. The Christian intercourse which he enjoyed in the Missionary circle at that station was very beneficial to him; and

he never failed to speak with affectionate interest, especially of the late Rev. W. C. Loveless, and Richard Knill, whose acquaintance he had made during that stay. It was here likewise he formed an alliance by marriage with the lady who is now left to mourn over her loss, after a happy wedlock of full forty years. Mrs. Medhurst was the first person converted in India by the instrumentality of Richard Knill; and the importance of this providential connexion with the subject of our memoir can only be appreciated by those that are cognizant of her devotion to the interests ever dear to her husband's heart.

Mr. Medhurst reached his destination at Malacca in June, 1817, where his arrival was hailed with delight by the late Dr. Milne, who was at the time quite alone, without any helper in his work, and struggling under a load of cares and labours, far too heavy for an enfeebled constitution.

The special duties immediately undertaken by Medhurst were connected with the mission press at Malacca. The "gift of tongues," however,—of which he had more than an ordinary share of endowment,—naturally enough was directed to the acquisition of the Malay language, spoken among the natives of that peninsula, and especially to the study of the Chinese, which was professedly the mother-tongue of the thousands, who even at that day were emigrating from "the middle kingdom" to the various dependencies in Malaysia.

And that tribute which Dr. Milne, so early as 1820, paid to the lingual powers of his junior colleague, not only was well merited at the time, but was fully confirmed during his subsequent history as a Chinese Missionary. The eulogy referred to runs thus:—

“Mr. Medhurst began his Chinese studies with teachableness of spirit, which never fails to secure respect and affection for a young man’s character, and to produce a cheerful readiness in others to assist him when they can; and he pursued them with a persevering ardour which excited in the mind of his associate the pleasing expectation of his making good progress as a Chinese student, and becoming, at no distant period, a useful coadjutor in the mission; an expectation which has by no means been disappointed.”*

Having shown remarkable fitness for preaching, he was ordained to the work of the ministry by Dr. Milne and his colleagues, in 1819. Among the private papers of the deceased, there has been found the certificate of his ordination, —the style and simplicity of which document, not to say also the material on which it is recorded, afford a singular contrast to ordination-articles of the the same class popular now-a-days. It reads:—

“This is to certify, that the Rev. Walter Henry Medhurst, a member of the Ultra-Ganges Missions, under the patronage of the Missionary Society, usually denominated the London Missionary Society, was ordained to the sacred office of a Minister and Missionary of Jesus Christ, by prayer and laying on of hands, the 27th day of April, one thousand eight hundred and nineteen, by us—

WILLIAM MILNE,
JOHN SLATER,
JAMES MILTON,
J. INCE.”

Malacca,
April 27, 1819.

Subsequent to being thus “set apart,” Mr. Medhurst pursued his Missionary

* Retrospect of Chinese Missions, p. 195.

labours successively at Penang and Batavia,—chiefly at the latter place, where he worked efficiently among Malays, Chinese, Javanese, as well as Dutch and English residents. Among other monuments of his labours at Batavia, there is the Orphan Asylum at Parapattan, which still preserves its vigour and perpetuates its success; many who were once its inmates cherishing with feelings of gratitude and reverence the memory of its founder’s name.

In 1836, Mr. Medhurst paid a visit to his native country, where he sojourned for two years. During that time his travels on deputation were extensive, his addresses manly and straightforward, and his appeals on behalf of China very effective,—particularly in the work entitled “China, its State and Prospects,” which he prepared previous to quitting England a second time. But there was one special purpose on which Mr. Medhurst’s heart was set, and which he sought during that visit, viz. that there should be a thorough revision of the Chinese translation of the Scriptures. This met with a refusal, which at the time greatly disheartened our friend. His natural elasticity of temper, however, helped him to rise above the disappointment, as well as the testimony of a “good conscience” that he was seeking to do God service. It was perhaps a suggestion rather premature then; but it led to further inquiry; and our honoured Missionary lived long enough to see his “darling scheme” (we can call it nothing else) cordially approved of, taken up with promptness, carried out with vigour, and crowned with success, in what is denominated “The Delegates’ Version of the Scriptures.”

Mr. Medhurst returned to his station in Java in 1838; but, when the five ports were opened to foreign intercourse, under the treaty of Nanking, Dr. Medhurst moved up the whole Mission from Batavia to Shanghai, about 1843. There this standard-bearer of the truth continued at his post, until he was com-

pelled, by a worn-out constitution, to embark for England in September last year.

Thus thrown at Shanghai into the Chinese Empire, and having his lot cast among genuine Chinese, Dr. Medhurst gave full play to his remarkable "gift." But for us to specify within the narrow pages assigned for an obituary in the *EVANGELICAL MAGAZINE*, the abundant labours of this Missionary veteran, even during his service at Shanghai of fourteen years, is utterly impossible.

It is enough for us to say that God having blessed him with a wiry frame, good health, overflowing spirits, aptness for everything, promptitude in action, facility for improving each "golden spot in time," and indomitable perseverance, the Father of the Shanghai Mission devoted all to his high vocation as a Missionary of Jesus Christ among the Chinese, and has left behind him a perfect example of what a real Missionary of the times should be,—a thorough student of the language of the people among whom he labours, a ready preacher in it, an invaluable translator, a man-of-all-work and of-work-at-all-times, a considerate, thoughtful fellow-labourer, an earnest, faithful Christian,—"instant in season and out of season," "diligent in business, fervent in spirit, serving the Lord," "with goodwill, doing service as to the Lord, and not to men."

By his untiring industry, he acquired an extensive knowledge of the several languages common in the Indian archipelago, where he first laboured, and chiefly of the Chinese tongue and literature, in which he became *facile princeps*. He acquired an unwonted familiarity and facility in the spoken language of that empire, and became thoroughly *au fait* in the *Mandarin*, *Fuhkien*, and *Shanghai* dialects. Thus he was able to converse and preach, with marvellous ease and readiness, to various classes of natives, that were unreachable except through their own peculiar *patois*; an attainment, indeed, of which very few of the natives themselves can boast. But probably

his knowledge of the written language was still more astonishing. By this means he gained most extensive information on the literature, philosophy, and ancient history of China, which, had his life been spared, might have been of value now to people in the West, whose attention appears at last to be a little awakened towards China and her people.

Possessed of talents such as these, Dr. Medhurst gave himself earnestly to the preaching of the Word and to translatorial labours. In preaching he was pre-eminent, and to this he gave special prominence; so that, no matter what other equally important duties pressed upon him, he never relaxed in this department. On week-days as on the Sabbath-day, in the country as in the city, in the chapel as in the open thoroughfare, he was alike assiduous in commending the grace of God and proclaiming the blessed gospel. A small church of native converts was built up at Shanghai, under the watchful care of Dr. Medhurst; and the loss they feel now at his removal is great—the announcement of his decease creating a panic. Besides this, his facility of speaking the dialect intelligibly, and his advanced age, obtained for him respect and attention in the surrounding country; so that "his very name forms to the present day a general cognomen for all missionaries"* in towns and villages inland.

His translatorial duties it is impossible to overrate. Of works of this class we have before us an incomplete list; but, upon it there are named no less than 62—8 in the Malay tongue, 34 in Chinese, and 20 from Chinese into English—the latter consisting of aids to the study of the Chinese language in the shape of manuals, vocabulary or dictionaries, and pamphlets or books explanatory of Chinese notions, customs, and history. But under this

* Sermon by Rev. W. Muirhead, of Shanghai, preached on occasion of the death of Dr. Medhurst.

head the works in which he has rendered the most efficient assistance in establishing the Chinese mission are, the translation of the Holy Scriptures and the English Liturgy into the Chinese language. The special aid afforded by him in completing these works presents a lasting memorial of his ability and scholarship; and through these writings, although he be now dead, he will continue to speak to that people to the latest period of time.

Every one that saw the man could not but remark his energy, activity, and diligence in missionary operations generally. In the superintendence of the press, in itinerating through the neighbouring towns and villages, in conducting correspondence with the Missionary, Bible, and Tract Societies, and in watching over the native church and the general interests of the Mission (all which involved no inconsiderable amount of physical labour), he was regular and indefatigable, performing those varied duties, not in a perfunctory mode, but throwing his whole soul into them, as matters in which he felt the greatest interest and delight. Unmistakably China was the right sphere of labour for such a one; and as this field became wider and wider, he was ever ready to suggest new plans of usefulness for those immediately associated with him, and at the same time was foremost to lead the way.

Of his bearing towards his fellow-labourers, we quote what Mr. Muirhead, speaking in the name of his brethren on the spot, says :—

“From his many years’ residence and labours as a Christian missionary, it might be supposed that he would look for more than an ordinary amount of deference and respect, in the case of those associated with him, but who were so far below him in age and position. Doubtless he did receive it at their hands; but it was tendered, not so much from their feeling that he was in the circumstances naturally entitled to it, but from the kind, encouraging,

considerate manner in which he acted towards them. There was no assumption on his part, but the humblest unpretending fellow-labourer felt himself at ease in his presence. He might appear distant and reserved to a stranger, but the feeling was more in that individual’s own mind, from his previous ideas of the man;—on further acquaintance with him, it was found that he was marked by an unwonted degree of mildness, blandness, and openness, both in manner and disposition. Those who were more immediately connected with him in missionary work, and had constant opportunities of intercourse with him, ever felt that in him they had a true and warm-hearted Christian friend. There was no restraint in their feelings towards him, or their communications with him; but, while rendering ‘honour to whom honour was due,’ they were encouraged by his uniform bearing to regard him with more than usual affection and esteem. Their reminiscences of their venerated and now lamented friend will long remain with them, and will be precious to them as they tread this wilderness-world without him.”

Then, adverting to “the Christian tone of his spirit, and the fervour and spirituality of his prayers; he was evidently advanced and advancing in this frame of mind, and the more so, it seemed to us, as he was drawing near the close of his residence in China. The bereavements he was called to sustain, the afflictions that he felt coming upon himself, and the more serious aspect he was led to take of things generally, made it appear as if he felt his end approaching, and imparted a solemnity, an earnestness, and a heavenliness to his devotions that often deeply impressed us. Alike at the domestic altar and at the social meeting, have we witnessed this holy characteristic; and the remembrance of it will be cherished by us, and many besides, with sacred interest and pleasure.”

Early in 1856, without solicitation on his part, he received an invitation

from the Board of Directors to return to England for a season, as they had reason to apprehend that his health was failing. He accepted that proposal; but being desirous to complete certain plans that he had already laid out, he deferred his departure till the fall of the year. During the summer months, his strength by no means improved; but at length, along with his family, he embarked from Shanghai on the 10th of September, the very month on which he first left England, in 1816. Upon the Sunday previous to his embarkation, he preached in the "Union Chapel," at Shanghai, to an English audience, composed of Missionaries and merchants of various Christian denominations, who came to have his last farewell. His address on that occasion, founded as it was on Matt. xxv. 1—10, and dwelling on a due and early preparation for the coming of the bridegroom, was remarkable—remarkable, as it seemed (we were going to say) anticipative of the event over which we now mourn, and remarkable too for the effect; so that one (who was on the spot) observes, "for many were deeply impressed on that occasion with the searching and solemn character of his appeals."

A sea-voyage of four months and a half proved anything but beneficial;—still, through the greater part of such a dreary and wearisome confinement within "wooden walls," he pursued his Chinese studies and translations, until he was actually compelled by his friends to desist. When he espied the shores of England on the horizon, he seemed cheered up, and yearned to set his foot once more on Albion's strand. It was not deemed prudent that he should land anywhere immediately on the coast, and he was content to proceed to the first anchorage in the Thames. On January 18th, the Sunday before landing, the passengers were collected in the cabin, where, with more than accustomed vigour, he conducted Divine service, and addressed them from the words, "Oh, that men

would praise the Lord for his goodness, and for his wonderful works to the children of men!" in which discourse he alluded specially to the mercies experienced during the voyage; and also recounted some striking instances that had formerly come under his own observation of "the works of the Lord, and his wonders in the deep." On the same evening he called the members of his family to the side of his couch, and joined with them in singing his favourite hymn—

"Jerusalem, my happy home,
Name ever dear to me!
When shall my labours have an end,
In joy, and peace, and thee?"

This was a happy index of the bent of our friend's thoughts towards "the things that are above;" and how soon, in his case, were the joys and glories chanted forth in that hymn realized! With the members of his family he disembarked at Southend, on the evening of January 21st; and next day reached London; but his already exhausted frame sank rapidly; and the shadow of death came over him before it was known to those immediately around him that the time of his departure was at hand. From the early part of Saturday, the 24th, he became quite unconscious, and unable to communicate his wishes, thoughts, or feelings; and on the evening of that same day he expired, in a quiet, deep sleep, without a sigh, without a struggle, without a syllable. Thus died Dr. Medhurst, in the 61st year of his age, and the 40th of his missionary career.

When the tidings of his decease reached the Mission House, the Directors, with a noble generosity and promptness worthy of the body they represent, at once determined, in token of their respect and esteem for their valued agent, to take the conduct of the funeral. The cemetery chosen was that at Abney-park; and on the 30th of January a deputation of the London Missionary Society was joined by representatives from the Bible, Tract,

and Church Missionary Societies, to commit to the dust the remains of the honoured dead. Service was conducted by the Rev. Dr. Bennet and Dr. Burder, both surviving members of the Board at the time of Dr. Medhurst's early appointment to China. In conjunction with some personal friends of Dr. Medhurst, the Directors of the Missionary, Bible, and Tract Societies, likewise determined to use their influence in securing a sufficient amount to purchase an annuity adequate for the comfortable support of Mrs. Medhurst, as a tribute of regard for the memory of her departed husband. The response to this appeal (which has been prudently confined within certain limits,) has been promptly and amply given,—his friends of the foreign community in China coming forward with a readiness and liberality significant alike of their concern for the bereaved family and of their esteem for the deceased.

It is a remarkable coincidence, scarcely to be overlooked, that Morrison embarked on the China Mission, January

31, 1807, and Medhurst returned from it to die and be buried, January 30, 1857. Thus was completed the cycle of 50 years in the history of our Protestant Mission in China. But, though Morrison, Milne, Collie, and Medhurst are no more, the work of evangelizing proceeds in China. "They may rest from their labours, but their works do follow them." Their example inspires their successors. Their labours have given an impetus to the work. The seed which they sowed has been cast abroad, and already we are beginning "to find it after many days." Truly they have departed; yet, as truly we shall see that such lives have left behind them foot-prints not only on the sands of time, but on the shores of "the land of Sinim."

The present is but the dawn of glorious days for China, "that hive of nations,"—when the glory of the Lord shall fill it, as the waters cover the channel of the deep.

W. C. M.